THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you" (LUKE 6: 27, 28).

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RESTORATION OF ISRAEL, THE WORLD'S SALVATION.

(*Concluded from page 295.*)

The gathering of the children of Israel and the redemption of Palestine from foreign oppression should be considered in the light in which Paul presents the subject, when, writing to the saints in Rome, he asks: "For if the casting away of them [the Jews] be the reconciling of the world, what shall the receiving of them be, but life from the dead?" If, in the dispersed condition, they were an influence for good in the world, how much greater will that influence be when they are re-united and can take a place in the family of nations? That will be, to the entire world, as "life from the dead." It will be the salvation of the world.

Does the world, then—even the so-called Christian world—need salvation?

The Christian world, or a large part of it, is in bondage under militarism, the most cruel and exacting of all tyrants. We read of the ancient Pharaohs who could command the laborers of the country to wear their lives out on, seemingly, useless pyramid building; we read of the Czar who sacrificed thousands upon thousands of lives in order to lay the foundations of Petrograd in an unhealthy swamp; we have heard of pagan idols on whose altars thousands of human sacrifices have been slain every year, and of wars waged for no other purpose than that of obtaining prisoners to kill at religious festivals. But there never was a tyrant, or an idolatrous priest caste, more indifferent to human suffering, or with more insatiable craving for human blood than militarism, that modern Juggernaut whose gore-stained chariot some Christian nations are pulling along over prostrate victims. We need to be saved from militarism.

The world—even the Christian world—needs to be saved from corrupt politics which administers to selfishness and greed; and from industrial oppression; from ignorance and superstition, and from the depths of depravity into which so many of God's children are sinking. One proof of this sad truth is furnished by the diversified efforts that are being made by educational, reformatory, and charitable institutions which labor for the establishment of millennial conditions, with less prospect of success than the Titans had of reaching the abode of the gods by piling Ossa on Pelion.

There is no other salvation for the world than the establishment of that kingdom of which the prophets have spoken from the beginning. All merely human governments have proved inadequate to the moral, spiritual, and physical needs of the children of men. No matter how well the machinery has worked to begin with, after a while it has become deranged and, in many instances, unfit for the service for which it was intended. Therefore, God Himself will give to the children of men a form of government, perfect and adeqnate to all their needs. And this form of government will come from Zion and Jerusalem.

Under this new order of human affairs, the nations of the world will form *one* federation, one great brotherhood. There will probably be United States of Europe, and of Asia, and of Africa, as there are United States of America, but they will all have common centers of government without losing their individual identity, or autonomy. They will have a world parliament with power to make international laws for the guidance of the conduct of nations toward each other; they will have a world court to interpret those laws, and an executive to enforce them. They will also have religious centers, chief of which will be Zion and Jerusalem. The word of the Lord is clear on this point: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2: 3), and it is by no means improbable that the future Supreme Court of the World will be located somewhere in America, which is the Land of Zion in our age and dispensation; while the religious seat of government may be established in Jerusalem.

The form of government which will be adopted by the Federation of the World will not be autocratic; nor exactly monarchical, whether constitutional or otherwise; nor even democratic. It will be theo-democratic. Our Lord Himself will be the acknowledged Supreme Ruler, as under the Mosaic dispensation. He will be the Law-giver, the Snpreme Jndge, and the Chief Executive, but He will exercise these functions through His chosen representatives, and by virtue of common consent. It will be the privilege of the citizens to accept, or reject, any measure presented to them in their assemblies. This is God's form of government, which obtains wherever His kingdom is established, whether in heaven or on earth. It is the form of government for which we pray when we repeat the Lord's prayer: "Thy kingdom come; thy will be done

on earth, as it is in heaven." It is different from all human forms of government which necessarily oscillate between autocracy and anarchy, approaching, more or less dangerously, either of these extremes. It is the only form of government which accords full exercise of the free agency of man, and at the same time recognizes the necessity of his instruction and guidance lest, because of his free agency, he should go to destruction.

As a result of this theo-democratic form of government, there will be peace between nations. There will be international problems to solve, then as now, but they will be adjusted before the courts. The Lord "shall judge among the nations," and He shall even, when necessary, "rebuke many people"; that is, enforce such penalties as violation of international laws and agreements may deserve. This He will do through the officials appointed to interpret and execute the law in the great Federation of the World.

There will then be no need of standing armies and expensive navies. Consequently, "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4; Micah 4: 3). War, with attendant crimes and horrors, will be only a memory, a haunting picture from darkest dreamland. The Ruler will be the "Prince of Peace," and "of the increase of his government and peace there shall be no end" (Isa. 9: 7). "All thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. 54: 13). "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee * * * and *he shall speak peace* unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9: 9, 10). "And I the Lord will be their God, and my servant David a prince among them * * * and I will make with them a covenant of peace" (Ezekiel 34: 24, 25).

To some a world federation seems to be far distant, if not beyond the limits of possibilities. They should remember that the nineteenth century witnessed the unification of Italy, and Germany, and that the consolidation of the world is really no greater task now than the gathering under one government of the various peoples composing those great powers was then. As education was extended, the need of national unity became more deeply felt, and the expansion of trade by the aid of railroad construction and otherwise made it a necessity. The scholars, the authors, the manufacturers, the merchants exerted a pressure upon public opinion which became irresistible and which statesmen, such as Bismarck, and patriots, such as Mazzini and Garibaldi, used for the furtherance of their aims. And when the time is ripe the Federation of the World will come into existence as a natural and logical sequence of preceding events, just as the German states were

bound together, or the Italian states, unified. It will be a federation founded on perfect justice and built up with the best interests of all nations in view. In it oppressed nations will be set at liberty; each will dwell within the boundaries beforehand determined in order that they should be able to "seek the Lord" (Acts 17:27: compare Deut. 32:8). This is the reason why we may look forward to the realization of this ideal state, for in the long run justice and righteousness must prevail.

In this Federation of the World there will be universal prosperity. When the immense cost of the maintenance of armies and navies is removed, and the time and money now wasted on the arts of destruction are devoted to the production of the necessaries of life, and when, furthermore, perfect justice prevails in the distribution of the fruits of labor, there will be no destitution. "They shall sit every man under his vine and under his fig tree, and none shall make them afraid" (Micah 4:4). Gold will be as plentiful then as brass is now, and silver as iron; for, "I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, [nor] wasting nor destruction" (Isa. 60:17, 18).

In this Federation of the World there will be universal knowledge. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). There will be no room for ignorance, superstition, and error, such as are found to-day. "At that time," according to Jeremiah, the prophet, "they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it" (Jer. 3:17). "In this mountain shall the Lord of hosts make unto all people a feast * * * and he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations" (Isa. 25:6, 7). Representatives of all nations in the Federation will go to Jerusalem from time to time in order to partake of this spiritual and intellectual feast; for, "it shall come to pass that everyone that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain" (Zech. 14:16, 17). And by this means the knowledge of the glory of God will be generally diffused.

In this Federation of the World the children of men will enjoy perfect health. The laws of hygiene will be understood and obeyed. And as a result, when anyone dies at the age of a hundred years, he will be considered a child, and death at that age will come only as a consequence of some violation of God's law (Isa. 65:20). The rule will be, "as the days of a tree are the days of my people, and my elect shall long enjoy the work of their hands" (Isa. 65:22).

Such is the picture the prophetic pen places before us of the next stage of civilization which the human family will reach. The gathering of Israel and Judah in the Land of Zion and Palestine is the beginning. It is the golden dawn heralding the coming of the sun in the fulness of effulgent glory.

Referring to the establishment of the kingdom of God, Orson Pratt wrote in 1849:

"The Almighty has decreed to rend and break in pieces all earthly governments—to cast down their thrones—to turn and overturn, and break up the nations—to send forth his messengers, and make a way for the establishment of the everlasting kingdom to which all others must yield, or be prostrated never more to rise. Awake then, O ye nations, for with you, the Lord hath a controversy! His kingdom is now for the last time organized upon the earth—all nations are invited to become citizens—it is the only government of safety or refuge upon all the earth—it hath its seat in the everlasting mountains—its dreadful majesty shall strike terror to the hearts of kings in the day of his power! Awake, for troublous times are at hand! Nations shall no longer sit at ease! The troubled elements shall foment, and rage, and dash with tremendous fury! A voice is heard unto the ends of the earth! A sound of terror and dismay! A sound of nations rushing to battle—fierce and dreadful is the contest—mighty kingdoms and empires melt away! The destroyer has gone forth—the pestilence that walketh in darkness. The plagues of the last days are at hand, and who shall be able to escape? None but the righteous—none but the upright in heart—none but the children of the kingdom. They shall be gathered out from among the nations—they shall stand in holy places, and not be moved! But among the wicked, men shall lift up their voices and curse God because of his sore judgments, and die. And there shall be a voice of mourning and lamentation unto the ends of the earth; for the cup of the indignation of the Almighty shall be poured out without mixture of mercy, because they would not receive his messengers, but hardened their hearts against the warning proclamation—against the gospel of the kingdom—and against the great preparatory work for the universal reign of the King of kings and Lord of Lords."

J. M. S.

TO THOSE WHO SEEK FOR A SIGN.

LATTER-DAY SAINTS often meet with people of the world who say, If you have the true gospel of Christ, as you claim, why not prove it by showing some divine manifestation of the power of God?

In my walks through life, it has been my experience to meet quite a few of these people. To all such I would say that it is a question whether a miracle, no matter how great, would be of any value to them as a means of salvation. The Scriptures show that in many instances our heavenly Father has manifested His mighty power; yet, it has not been the means of saving them, or even

increasing their faith in Him. When the Lord called upon Moses to lead the children of Israel from their Egyptian bondage, He showed His power unto Pharaoh; but this did not convert him. For even after he had let the Israelites go, he followed them. And even when the Lord had parted the Red Sea so that Moses and his people could cross it on dry ground, the armies of Pharaoh followed after, and were finally swallowed up in the waves.

As for the children of Israel, though God manifested His power in their behalf and gave them manna when they were hungry, and water when they were athirst; yet they continually murmured against Him, and, finally, rebelled—when Moses went up into the Mount to commune with the Lord; for, did they not say to Aaron, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him?" Surely, if any people had been blessed of the Lord, they had; and yet all these signs and wonders profited them very little in the hour of trial.

Our Savior, during His earthly ministry, went round among the people doing good, healing the sick, making the blind see, and causing the lame to walk, and even raising the dead to life; and yet these signs and wonders did not cause the people to accept His teachings. On one occasion He healed ten lepers, and only one returned to thank Him. The apostles, also, after the departure of the Master, continued the work of the ministry. They, too, healed the sick and showed many signs and wonders, and yet their teachings were rejected and they were unpopular among the people. In the Book of Mormon, which is a record of the ancient people of the American continent, we find that the Lord showed forth many signs among the people; yet it did not cause them to accept His teachings. In the first Book of Nephi we read that the Lord called Lehi and his family out of Jerusalem, and led them safely to a land of promise. Laman and Lemuel, the eldest sons, continually murmured against their father and younger brethren, although the Lord spoke to them and sent angels to minister unto them, and delivered them out of the hands of their enemies from time to time.

In the story of Korihor we have an account of a man who went about preaching against the Church of Christ, telling the people that there was no such personage, and that they had been deceived, and that the priests of the Church were preaching false and foolish doctrines. When this man was brought before the chief judge of the land he blasphemed God and demanded a sign. The Lord struck him dumb. Then he expressed regret that he had asked for a sign, and asked Alma to petition the Lord to give him back his speech; but Alma refused, because he would only go about perverting the ways of the Lord if he had his speech again. He was, therefore, cast out, and was, at last, trampled to death, while begging for food. Thus we see how the Lord dealt with this

man who sought for a sign, and I think this latter case should be a warning unto others who seek for a sign.

There are other incidents of this kind in the Scriptures, but I think sufficient has been quoted to prove that a sign will not be of any great value in converting those who will not believe in the doctrines of Christ. Jesus said it is a wicked and adulterous generation that seeketh after a sign. He also said that certain signs should follow them that believe, but He did not promise to give signs to the people, in order to make them believe. If the people who seek for signs would exercise just a little faith and investigate the gospel, and ask God in humility for a testimony they would receive that greatest and grandest of all signs, the comforting influence of the Holy Spirit.

I would testify that signs follow those who believe. About two years ago, my wife had a little sister who was taken very sick, and the doctor gave up hopes of her recovery. The family was very distressed. I told them if they had sufficient faith to call on the servants of the Lord, the child would get well again. They at last consented for me to bring the elders, and no sooner had they anointed her with oil and laid hands on her head, than she began to breathe easier, and from that moment she recovered rapidly, and in less than a week she was playing around again, and to-day she is the healthiest child in the family. This is only one of the many instances in which I have seen the sick healed by the power of God through His humble servants. I have felt the Spirit of God with me, and have spoken under its influence many times in my duties as a ward teacher, and I will refer to one incident in particular. Some years ago, while visiting a family of saints, my companion asked me to speak to the members of the family. After instructing the older members, I turned to one of the young boys. I distinctly remember telling him to be a good boy, and to follow his father's counsel, as some day they (the family) would emigrate to America, and he would be ordained an elder, and would be called to go on a mission. This happened, as near as I can tell, about nine years ago. That boy is Elder Benjamin Ward, of Richfield, Utah, who is at present a missionary in the Norwich conference. Elder Ward will, perhaps, remember the incident. This proves to me beyond doubt that the gifts of the Spirit are enjoyed in the Church to-day just as they were in the days of Christ and the apostles, and that signs still follow the true believers, and I would that all men would believe and be saved, for the gospel is free to all.

"Dark is the human mind when bound,
In unbelief's degrading thrall;
Debased the soul that scorns the sound
Of truth's ennobling saving call."

Middlesbro. WILLIAM DERBYSHIRE.

THURSDAY, MAY 20, 1915.

EDITORIAL.

QUESTIONS OF THE DAY.

At this time, when the great nations of Europe are engaged in a life-and-death struggle, which cannot but end in an upheaval such as the world witnesses only at the time of cataclysms when thrones fall, kingdoms break into pieces, and religions and social institutions are wrecked, it is interesting to note the questions uppermost in the minds of the leaders of some of the great churches of the world, and the manner in which they are approached.

For instance, at a recent gathering of Anglican prelates a proposition was made to discourage the use of the marriage service of the Church of England when one of the parties, or both, are "non-Christians." One of the delegates expressed his appreciation of the fact that voluntary abstinence from intoxicants would be substituted for legislative prohibition; for, said he, "it indicated a better way to attain the desired object; it remembered that we were freeborn citizens of a free country, and that whilst we were willing to be led we had been educated by long tradition to refuse to be driven." Another gentleman told the assembly that Sunday closing of drink-shops had had some very bad effects. "He knew," he said, "Ireland pretty well, and Sunday closing there had done infinite mischief to real temperance reform, and when living on the outskirts of Wigan years ago his experience was that miners frequently, to use their own expression, rigged up a barrel of beer upon a bedstead, and sat there from Saturday afternoon until late on Monday. If the extreme measure of Sunday closing was carried throughout England they would produce evils much greater than would exist under a restriction of hours. Wales was in a horrible condition in consequence of Sunday closing." This statement, however, was contradicted by another speaker.

Another question which seemed to be of greater importance at this time of national distress than prohibition was the purity of the communion service. One of the delegates deplored what he described as the "mischievous effects of Romish practices in the Church of England." There was a resolution before the House to "insert an instruction in the Book of Common Prayer, at the end of the service of Holy Communion, to prevent unauthorized interpolations and ceremonies by the clergy during the administration of Communion," and the reverend gentleman was of the opinion that it ought to pass "because of the efforts of certain sections of

the clergy to change the character of the Communion service and to assimilate it to the Roman mass." He added:

"That section was not a large section, but was united, powerful and aggressive. Still, the Church of England was at heart sound, and this aggressive section would not in the end have its own way. It was most difficult to understand the condition of mind of people who were public teachers of religion and, having publicly declared their adhesion to the doctrines of the Church of England and publicly promised to use no form of public worship except those in the Prayer Book, were yet in a semi-private way using devotions, gestures, and actions peculiar to the Roman church. Such examples must have a mischievous effect on worshippers, upon the spiritual character of the church, and even upon the national character itself. Like priest, like people; and even if a small section of the priests of the Church of England adopted that policy—which he could only call evasive, dishonest and corrupt—the national character must sooner or later suffer. He could not but think that some of these men were good men, but for the time their zeal had blinded their conscience. Perhaps public exposure of such practices might recall some of them to a better frame of mind and make them realize not only the dishonesty of their conduct, but the sad results which might follow in the near future."

We have no criticism to offer on the official acts of other church leaders who presumably are laboring to the best of their understanding, but from an entirely impartial point of view it appears that the question of Roman imitation might have been raised at a less inopportune time, diplomatic relations between the British government and the Roman church having just been resumed after they had been discontinued for centuries. This is, indeed, not the time for the discussion of matters of secondary importance. The time to play the fiddle is not when Rome is burning. This is a time for a voice of warning and the crying of repentance. If there ever was a time, since the days of John the Baptist, when his message ought to be repeated, it is now: "Repent ye; for the kingdom of heaven is at hand." It is a day in which to place before the world, in flaming letters, the words of the Hebrew psalmist: "Be wise now, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are they that put their trust in him" (Psalm 2: 10-12).

It is particularly a time when prohibition ought to be urged by all who claim to have a divine message to the children of men. Now the opportunity is presented to urge a war upon intemperance, this great foe of individuals and nations, both on moral, economic, and patriotic grounds. To let this opportunity pass by without taking advantage of it in the Master's service is to betray a sacred trust.

J. M. S.

THE SINKING OF THE "LUSITANIA."

On Friday afternoon, the 7th of this month, rumors reached Liverpool that the magnificent Cunard Liner, *Lusitania*, coming from New York, had been torpedoed by a German submarine, and sunk near Kinsale. The first reports conveyed the impression that the passengers and crew had been saved, and the public was inclined to regard the destruction of the ship as one of the deplorable events of the war which must be accepted with resignation as inevitable. But presently the facts became known. And then it was realized that a disaster had taken place of about the same magnitude as that in which the *Titanic* perished, two years ago; and not owing to accident, but to cool deliberation. Then hearts became sad and heavy, and feelings in which bitter grief was mixed with stifled rage were manifest on every side. In Liverpool a great many women have been suddenly widowed and a number of children rendered fatherless by the untimely death of men who belonged to the crew. The blow was felt very keenly here on that account. But on both sides of the Atlantic there is mourning for friends and relatives.

The death list is now placed at 1,396, of whom 545 were members of the crew, and 851 passengers. There are 764 survivors, 302 of the crew and 462 of the passengers. Among the saloon passengers were 106 Americans, 3 Greeks, 1 Swede, 1 Mexican, and 1 Swiss. Among the second class passengers were 65 Americans, 3 Russians, 1 Belgian, 3 Hollanders, 5 French, and 1 Italian. There were 17 Americans in the third class, 21 Persians, 3 Greeks, 4 Scandinavians, and 1 Mexican. There were many ladies, and about forty small children.

Among the distinguished passengers reported missing are Messrs. Alfred Vanderbilt, Charles Frohman and Elbert Hubbard.

It was a beautiful day, with sunshine and smooth water. The voyage had been pleasant and without accident, and many were happy in the thought of soon seeing their loved ones. There was no war, no hostility in that grand ocean palace dedicated to the pursuits of peace and the promotion of prosperity. Then, at 2:23 p.m. something happened. The ship was struck. Smoke and steam belched forth between the last two funnels. Boats were filled with human beings in wild confusion. There was another shock, and the proud vessel listed heavily. Finally she plunged, head first, as a wounded whale, into the deep and vanished. The whole scene lasted about eighteen minutes.

Before the ship sank wireless calls for help had been sent out, and boats from Queenstown hurried to the rescue.

According to survivors some of the passengers, as soon as they realized what had happened, gathered on the boat-deck and, led by a Welsh male choir, sang several hymns. Surrounded by the horrors of the situation they struck up, "Abide with me"; then,

"Pull for the shore," and, finally, just before the ship went down, "Rule Britannia!" And then all around the sea was dotted with deck chairs hurriedly tied together by deck hands and stewards, to serve as rafts. Collapsible boats were floating about, and the sea was filled with struggling men, women, and children. The screams and groans were terrible to hear.

Among the most pathetic stories is the following, told by Mr. Joseph Frankum of Birmingham, to a correspondent of the Liverpool *Post*.

"He travelled with his wife and three children, aged seven, five, and three, the latter a girl. 'We were all having a cup of tea for'ard, just after getting our baggage ready for shore,' he said. 'I did not see the submarine, but when the vessel was struck I caught up my little boy, aged five, my wife looked after the baby girl, and with my son Francis, aged seven, we walked towards the boats. Very quickly the *Lusitania* began to slant, and I dropped my little boy once or twice. However, I got my wife and children alongside the lifeboat, and then I went downstairs for a lifebelt for her. When I got back the ship was clearly going down. I clung to my wife and children and held them tight. When the ship sank I was washed away from them, and I could not see them anywhere. I struck out for the nearest lifeboat, which was upside down. I clambered on to the keel and helped to pull up a woman and a man and some others. After a while we were picked up.

"'While I was on the upturned boat a young gentleman tried to comfort me for the loss of my wife and little ones. Then the young gentleman saw the body of a man floating close by, and picked up an oar. With it he lifted up the dead man's head. 'Good God,' he cried, 'it is my father!' and then I had to comfort him. I thought all my three children were gone; but this morning was overjoyed to find Francis here (patting affectionately the boy's head) at one of the hotels. When I set eyes on him, do you know what he said, 'How did you come here, dad?' Well, I was too full to answer. You know, in America my wife and I were Sunday school teachers, and I used to say to my boys, 'God will take care of you.' We taught that to the children, and when he met me this morning I said to him, 'You see, Francis, I told you God would take care of you, and He has—hasn't He?' and the boy answered, 'Yes, dad, He has.'" The man's rugged face became wistful. "I don't know yet that my wife and other children are dead," he said. "It was a miracle that brought this lad back, and perhaps by another miracle they, too, will be restored to me. Anyhow, I'm still hoping."

The immediate effect of the sinking of the *Lusitania* has been the outbreak of street demonstrations in Liverpool and elsewhere, against business men suspected of German ancestry, or sympathies. About a hundred shops, mostly those of pork butchers, have been demolished in Liverpool alone, and damage done esti-

mated at £40,000 at least. The authorities, however, have exerted themselves for the maintenance of order and dealt summarily with many offenders. In London, too, serious riots have occurred.

What the further consequences will be it would be rash to predict. There is outspoken indignation in the United States as well as Great Britain. Public sentiment across the Atlantic is strongly in favor of a positive demand for an abject apology by Germany and an assurance that neutral shipping will be left unmolested. Some voices are even raised for war. It is admitted on all sides that the sinking of the *Lusitania* was an act of war, by Germany, upon each of the countries represented among the victims of the submarine torpedo, and the German government itself could hardly regard it otherwise, since the entire European turmoil was precipitated, ostensibly, at least, by the assassination of an Austrian prince. But if the murder of one Austrian is a cause of war, how much more the murder of hundreds of citizens, each of whom was just as good as any scion of the unfortunate house of Hapsburg? It is to be hoped that the sinking of this ship will be the last of that mode of warfare upon neutral citizens and non-combatants, and that the war itself, with all its horrors, will be the last to curse God's children. In other words, may the kingdom of God come soon, and His will be done on earth as it is in heaven.

J. M. S.

MINUTES OF BIRMINGHAM CONFERENCE.

THE semi-annual Birmingham conference was held on Sunday, May 9th, 1915, in the Latter-day Saints' Chapel, Booth Street, Handsworth, Birmingham. There were in attendance: President Hyrum M. Smith of the European mission; Elder G. Merlin Southwick of the Liverpool office; Elder John T. Partridge of the Sheffield conference; Elders Earl B. Broadhead and Vernon W. Dean of the Bristol conference; Elder Marion M. Green of the Manchester conference; President Ferry J. Faux and ten traveling elders of the Birmingham conference.

The opening session commenced at 10:30 a.m. by singing, "O, say, what is truth?" Prayer by Elder Gerald R. Eldredge.

President Ferry J. Faux gave a hearty welcome to all present.

"How great the wisdom and the love," was sung while the sacrament was administered by Elders Septimus Shepherd and Harry L. Strong, assisted by Elder J. Fred Swinger.

The Sunday school rendered the following program: Sister Edna Foxley recited the "Articles of Faith"; a song entitled "Angels," was sung by the Sunday school children; Sister Phyllis Smart repeated the Sunday school memory gem, Isaiah 2: 2-4; William Millwood recited the hymn, "We're not ashamed to own our Lord"; Brother George Smith, the superintendent of the Birmingham Sunday school, gave a summary of the Sunday school work,

and spoke of the advantages of training children in the ways of the Lord.

The Sunday school children sang, "Jesus wants me for a sunbeam."

President Hyrum M. Smith then addressed the conference. He said that through Sunday school work righteousness was planted in the hearts of the young, and impressions made upon mind and heart that would help them when they grow up to resist and overcome the influences of evil. Very often the prayers of little children are more effective than those of grown people, because they are accompanied with greater faith and humility. Many Christian people have forsaken the custom of having family prayers. A great number have also ceased to pray in private. Many were denying the efficacy of prayer. It is foolish and sinful to cease praying because certain of our prayers are not answered. The Lord in His great wisdom often withholds from us things we ask for, because He knows they would not be good for us. Instead of condemning and forsaking Him for this we should be thankful to Him for not giving us things we unwisely ask for. Even in our petitions to the Lord we should always say, "Thy will, O Lord, not mine, be done." The Lord is bestowing daily upon all His children countless blessings without asking, and we should remember to thank Him in prayer for them. How wicked it is, then, to turn away from the Lord because He does not immediately grant us every wish. We believe in the gift of healing, but we also believe that every human being must some time die. The Lord Himself, though He healed many sick people, had to die. Therefore, let us be reconciled to all the acts of Providence, and endure evil and sorrow and disappointment in patience. Let us never become angry with the Lord, but instead let us remember Him in our family and secret prayers every day, and accept His acts whether He withholds, gives, or takes away the blessings we ask for or have already received.

Singing, "God is love." Benediction by Elder J. Wesley Chipman.

The afternoon session commenced at 2:30 by singing, "What was witnessed in the heavens?" Prayer by Elder Sidney R. Godfrey. Singing, "We thank Thee, O God, for a Prophet."

Elder James Judd presented the general and local authorities, and they were unanimously sustained. He also read the elders' labor report for the six months, ending April 25th, 1915.

Elder Septimus Shepherd was the first speaker. He said that the Latter-day Saints have an advantage over the people of the world, because they have been baptized by fire. It is a privilege that the believers on Christ have, for it gives them different blessings; to one the word of wisdom; to another the word of knowledge; to another faith; to another the gift of healing; the speaking in tongues and the interpretation of tongues. The only way

it can be received is to gain a knowledge of God's established rules and then to observe them.

Elder J. Fred Swinger quoted Gal. 5: 22: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith." Not all of the Christian world, he said, can be possessors of the Holy Ghost, for our bodies are the temples of God, and if we defile our bodies He will not dwell therein. He said the person who is a partaker of liquor, or a user of tobacco, defiles his body.

Elder Lyman E. Sevy said that he had a testimony of the divinity of Joseph Smith's mission, and he delighted bearing it to the world. The world to-day, to a great extent, denies the existence of a God. The world must come back to the principles they have forsaken; the form of baptism; love of God; love of man, and live their religion seven days out of the week, or they will not be saved.

Singing, "O my Father."

President Ferry J. Faux was the last speaker. He said that all things that Christ established in His Church by personal ministration were necessary, and He has in this dispensation established the same by personal ministration. The world laughs at us when we say that we believe in miracles, that God makes things known unto us to-day by revelation. They do it because they do not understand the first principles of the gospel. They do not know that the same officers that Christ had in His Church, such as apostles, prophets, pastors, and teachers are as necessary to-day as they were formerly.

Singing, "How firm a foundation." Benediction by Elder James M. Toone.

The last session commenced at 6: 30 p.m. by singing, "Now let us rejoice." Prayer was offered by Elder James Judd. Singing, "The Spirit of God like a fire is burning."

Elder G. Merlin Southwick was the first speaker. He said the gospel teaches us to love God and love our neighbor as ourselves. If the world were living up to these commandments, it would not find itself in the condition it is at the present. There are two classes, capital and labor. Capital is trying to accumulate wealth, and in so doing treads upon its neighbor. If the gospel was lived as it has been introduced in this dispensation, mankind would be on equal footing and the world would be as a large family of brothers and sisters. The world is being led astray by man-made doctrines which they claim are the truths. The gospel of Christ is for all of God's children, and they will either have a chance to accept or reject the truths of His Son. Faith, repentance and baptism are the principles upon which salvation is based. The question that is confronting the world is, How are those who have not heard the gospel going to receive salvation? Malachi's prophecy (Mal. 4: 5, 6) has been a stumbling block to the world. It has been fulfilled in Elijah's visit to the Prophet Joseph Smith. The belief of the world is that two thirds of God's children will

perish. Would it not be an unjust God who would only save a few? The gospel of Jesus Christ teaches that those who do not hear or accept the gospel in this life will have a chance in the spirit world.

A duet was rendered by Brother Charles C. Edwards and Sister Winnifred Makin, entitled, "Hark, hark, my soul."

President Hyrum M. Smith was the last speaker. He said that on behalf of Sister Ida B. Smith he extended to the sisters of the Relief Society a vote of thanks and appreciation for the work they had done in relieving distress. The duty of the Relief Society, he said, is to relieve distress. The testimonies that have been borne were borne by true men, and every word that they have uttered is true; yet the world rejects their teaching. They prefer darkness to light, because darkness covers their deeds of evil. It is a sin to reject the light. The Jews rejected Christ when He came as the light. Jesus came as a carpenter's son, teaching them that they had departed from the doctrine that had been given them. He was the gate, and by Him they must enter. He came not to destroy but to fulfill. He was sent into the world equal in honor and power with the Father. He chose His apostles and sent them with the message that He was the Savior and the light of the world. The people rejected the message that would save their souls. The world is just as bad to-day; they have wandered far from the truth and are teaching the doctrines of men. "Mormonism" is not the gospel of men nor the opinions of men; men did not make it, but it came from heaven. That which was lost has been restored. The man-made part of Christianity is corrupt; the people of to-day did not change the doctrine, but men who lived centuries ago. To-day the people believe it, and expect to receive salvation from the teachings of the world. When a servant of God comes preaching the gospel by authority, they show you your errors; you reject his message, therefore you are sinning and prefer darkness rather than light. Take your choice, as the Jews had theirs. Jesus never forced anyone, and it is too late to start to-day. There is a crown of glory for every one that will magnify the covenant they have made. Many are called, but few are chosen. Are you going to walk in the light, or follow the path that leads to destruction?

Singing, "Guide us, O Thou Great Jehovah." Benediction by Elder Harry L. Strong.

A Priesthood meeting was held on Saturday, May 8th, 1915. Timely instructions were given to the elders by President Hyrum M. Smith and Elder G. Merlin Southwick.

JAMES JUDD, Clerk of Conference.

"So intimate is the connection between the throne and the altar, that the banner of the church has very seldom been on the side of the people."—GIBBON.

FROM THE MISSION FIELD.

Victims of the War.—*Der Stern*, of May 1st, 1915, brings word of the death of the following Church members as a result of wounds on the battle field: Philipp Järhling, of Gadernheim, Hessen; Ernst Stattlich, of Königsberg; Karl Robert Finke, of Breslau; and Johannes Heinrich Weibel, of Frankfurt. They are all spoken of as faithful Latter-day Saints. *Der Stern* has also received notice of the death in battle of Mr. Hofer, of Frankfurt, the husband of the president of the Relief Society in that city, and Leonard Karl Granf, a son of one of our faithful Church members at Nürnberg.

Baptisms.—A baptismal service was held on Wednesday, May 5th, 1915, in the North Sea at West Hartlepool (Newcastle conference), when seven souls were added to the fold of Christ, Elders Victor E. Israelsen and John G. Hancock officiating.

A baptismal service was held in Manchester (Manchester conference), on Saturday evening, May 15th, 1915, at which seven persons were baptized.

On Sunday, May 16th, 1915, at the Tottenham Public Baths, London, N. (London conference), two persons were baptized into the fold of Christ. Elder Lawrence A. Southwick officiated.

A baptismal service was held at the Feversham Baths, Bradford (Leeds conference), May 8th, 1915, when nineteen souls were added to the Church, Elders J. LeRoy Wright, John J. Haslam, Ralph Bishop and Cyrene N. Bagley officiating.

DIED.

Brown.—At Cardston, Alberta, Canada, March 16th, 1915, Mrs. Mabel (Henson) Brown, aged 23 years. Deceased was a respected member of the Nottingham conference prior to emigrating to Canada. Sister Brown was a faithful Latter-day Saint.

Fox.—At Beighton (Sheffield conference), April 12th, 1915, Maria Fox. Deceased was born at Coalaston, Derbyshire, England, December 14th, 1855; baptized April 19th, 1890, by Elder J. J. Golightly. Sister Fox died a faithful Latter-day Saint.

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